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understanding both of the nature of the gospel writings and of the mind of the Master.

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A Short Grammar of the Greek New Testament, for students familiar with the elements of Greek. By A. T. ROBERTSON. New York: A. C. Armstrong & Son, 1908. Pp. xxix + 240.

From the preface we learn that the author's object in publishing this short grammar is to supply the needs of those who have studied classical Greek and do not need an elementary grammar, but are not yet ready for the more critical minutiae of a book like Winer. The plan of the present grammar is determined by the object in view. Condensation is practiced as much as possible with clearness. The paradigms are not given, having been already acquired by the student, but brief discussions of New Testament variation in form occur. There is little criticism of the views of different grammarians. The space is reserved for the positive presentation of the main points of New Testament grammar. The effort is made to put the chief facts in such a way as to enlist the interest of well-prepared men, who know Attic Greek.

The preface is followed by a "brief bibliography" of six pages, in which the places of publication should have been given. In place of an index of subjects the table of contents is made very full. There are indices of New Testament passages and of some important Greek words. Of the horizon of the work, Dr. Robertson says:

This grammar is written after much study of modern methods in philology and research. The results of modern study of comparative grammar, modern Greek, the inscriptions, the papyri, etc., are kept constantly in mind. I have not been able, for lack of space, to draw largely on these treasures by way of illustration.

There are, of course, many grammars of New Testament Greek, so that when one wishes to add another to the list he can but repeat much that has been previously said. The main body of facts will not be new. The author of a new grammar, if he seeks to make any change, will find his efforts confined to changes in the method of arrangement and treatment. This grammar is divided into three parts—Introductory, Forms, and Syntax—the whole being divided into thirty-five chapters instead of the usual arrangement by sections under the three main divisions. The chief difference between this and other New Testament grammars is found in the treat-

ment of the genitive and dative cases, and in the large use of the results of the study of the papyri and comparative grammar.

Much emphasis is laid on the fact that the genitive and dative are composite cases, the genitive including the uses of the ablative, the dative the uses of the locative and instrumental, which they have absorbed. Bearing this fact in mind the student will not only better understand the uses of these cases, but will find the use of prepositions much less perplexing. The second difference between this and other grammars, namely the use of comparative grammar for the purpose of illustration, is very marked, and it may be a question in how far this is valuable. For comparative grammar is a study not often pursued in college and seminary. In the condensed form in which the illustrations from Sanskrit, Zend, Armenian, Gothic, German, Anglo-Saxon, etc., necessarily appear in a short grammar the illustrations may often confuse the student unless he has a wide enough knowledge of comparative grammar to understand them. From the use of this grammar by a teacher who should supplement it by explanation and illustration it might well happen that a student would have his interest in comparative grammar awakened and thus be led to acquire a wider knowledge of languages in general and so a better knowledge of Greek in particular.

Several simple typographical errors have been noted. I cannot find in Burton's *Moods and Tenses* the statement credited to it, p. 156, sec. 10.

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Biblical Criticism and Modern Thought; or, The Place of the Old Testament Documents in the Life of Today. By W. G. JORDAN. Edinburgh: Clark; New York: Scribners, 1909. Pp. xi+317. \$3.00.

The nucleus of this book is a series of nine lectures addressed to the Theological Alumni Association of Queen's University, Canada, in connection with the author's appointment to the Chancellor's Lectureship. These lectures are supplemented by some other previously published addresses and papers which treat of the same general theme. The book is accordingly addressed primarily to ministers and intelligent laymen and its purpose is to recommend the commonly accepted results of criticism to this class of readers. Professor Jordan sees in criticism a mediating agency between the old rationalism on the one hand and the old orthodoxy on the other. The book is thus apologetic in its purpose. The ground traversed is familiar to all professional students of the Old Testament